

L I F E I N U T

L X V I I .

M E M O I R S O F L I T E R A T U R E.

M O N D A Y , J u n e 2 5 . 1 7 1 1 .

V O Y A G E S de Monsieur le Chevalier CHARDIN, en Perse, & autres lieux de l'Orient. Tome premier, contenant le Voyage de Paris à *Ispahan*, Capitale de l'Empire de PERSE. Tome second, contenant une Description générale de l'Empire de PERSE ; & les Descriptions particulières des Sciences & des Arts, qui y sont en usage ; du Gouvernement Politique, Militaire, & Civil, qui s'y observe ; & de la Religion que l'on y exerce. Tome troisième, contenant une Description particulière de la Ville d'*Ispahan*, Capitale de *Perse*, & la Relation de deux Voyages de l'Auteur d'*Ispahan* à *Bandar-Abassi*. Enrichis d'un grand nombre de belles Figures en Taille-douce, représentant les Antiquitez & les choses remarquables du Pais. A Amsterdam, chez Jean Louis de Lorme. MDCCXI.

That is, *THE TRAVELS* of Sir JOHN CHARDIN, Knight, into PERSIA, and other Eastern Countries. Volume I. containing an Account of his Travels from Paris to *Ispahan*, the Capital City of Persia. Volume II. containing a general Description of the Empire of Persia, and a particular Description of the Arts and Sciences ; of the Political, Military, and Civil Government ; and of the Religion of that Country. Volume III. containing a particular Description of the City of *Ispahan*, and a Relation of Two Voyages made by the Author from *Ispahan* to *Bandar-Abassi*. The whole adorned with a great many Copper-Cuts

neatly engraved, representing the Antiquities and other remarkable Things of that Country. Amsterdam. 1711. In 4to.
Vol. I. Pagg. 279. Vol. II. Pagg. 454.
Vol. III. Pagg. 254.

THERE are hardly any Books more useful and entertaining than the Relations of Travellers, when they are Faithful, and written with great Judgment. The Travels of Sir John Chardin must needs be very acceptable to the Publick, since he informs us, That Exactness and Sincerity are the Principal Characters of his Relations ; and that he thought it more agreeable to Reason and Equity to relate Things naturally, such as they are, than to impose upon the Readers by chimerical Descriptions, tho' never so Pleasant and Entertaining. That Illustrious Traveller says, his great desire of knowing the Empire of *Persia*, and publishing a Faithful Account of it, moved him to study for several Years the Language of that Country, and the Customs and Manners of the Inhabitants. He frequented and constantly followed the Court : He took care to converse with Great Men, and those that were most Eminent for their Learning : In a word, he carefully enquired into every Thing, that might be worth the Curiosity of the Europeans. The Author adds, that he knows *Ispahan* better than London, though he has been settl'd in it above Twenty Six Years ; that he speaks the *Persian Language* as easily as the *English*, and understands it almost as well as *French* ; that he has seen the greatest Part of the Empire of *Persia*, and its Frontiers, in *Armenia*, *Iberia*, *Media*, *Arabie*, and along the River *Indus* ; &c. Sir John Chardin made Two Voyages into the East-Indies. He set out from Paris the first time in the Year 1664. and return'd to that City in 1670. He was Six Years in the East, and the greatest Part of that time in *Persia*. He began his second Voyage in 1671. and made an end of it in 1677.

Vol. I. The first Volume of his Travels contains a kind of a Journal of what happen'd to him, and of the most remarkable Things which he observed in his Voyage from Paris to *Ispahan*. This first Part begins in August 1671, and ends with the Year 1673. The Author publish'd it at London in 1686, in Folio ; and it was immediately Re-

† It has been Translated into English, Dutch, and High Dutch.

printed at Amsterdam by Two different Booksellers, and the next Year at Lyons. This new Edition, which is the Fifth, comes out with many Improvements. The Author says, he has made so many Alterations and Additions, that it may in some Measure be look'd upon as a new Work. To give an Instance of those Improvements, Sir John Chardin has inserted at length in this Volume the *Relation of the Religion of the Mingrelians*, written by Father Joseph Maria Zampi; whereas he only publish'd some Extracts of it in his first Edition. I need not enlarge upon this first Part of the Author's Travels; and therefore I proceed to the Second Volume.

II. The Readers will find in it a vast Number of Observations upon the Empire of Persia. The Author gives a large Description of its Government, and of its Forces and Laws. He mentions the Manners and Customs of the Persians; the Arts and Sciences that flourish among them; Their Industry and Skill in Mechanicks, &c.; Whatever concerns Civil and Military Affairs. Lastly, he gives an Account of the Religion of the Persians; and what he says of it is grounded upon their Publick Worship, and very Authentick Books. Among so many Curious Observations, I shall only mention some few, as a Specimen of the Author's Performance.

The Frontiers of Persia are most of them uninhabited, for the Space of Three or Four Days Journey, tho' the Soil be very Fruitful in several Places. The Persians look upon it as a Sign of Grandeur and Magnificence. By that means many Quarrels are prevented between Neighbouring Princes, and those Desert Countries are like a Partition-Wall between their Kingdoms.

The Empire of Persia is Seven hundred and fifty French Leagues long, from the River Indus to the River Phasis; but it is not so broad by Three hundred Leagues, or thereabouts. There is no Country that has more Mountains and fewer Rivers. No Navigable River is to be found in the inside of the Kingdom: Those that are Navigable run along the Frontiers. Persia is (generally speaking) a dry and barren Country: The Twelfth Part of it is not inhabited; and about Two Leagues from the great Towns the Inhabitants are as scarce as they are at Twenty Leagues distance. The Southern Parts of that Empire contain large Deserts, and are less provided with People than others. Want of Water is the only Reason of that Barrenness. Wherever it is plentiful, the Soil is fruitful and pleasant. There is hardly any Rain in Summer, and the Sun is so hot and drying in the Winter, that the Earth wants to be watered by the Inhabitants.

The Author believes that Persia was anciently much more Fruitful and Peopled than it is now. The Religion of the ancient Inhabitants, who worshipp'd the Fire, moved them to manure the Ground. 1. According to their Maxims, it was a Pious and Meritorious Action to plant a Tree, to grub up an un-tilled Piece of Ground, &c. whereas the Religion of the Mahometans teaches them to enjoy the Things of this World, whilst they are in it, without any trouble. 2. The Ancient Persians lived under a more happy Government: Every Body had a Right to what they possesse, and could not be deprived of it; but the present Government is wholly Arbitrary and Despotick. These Two Observations are attended with another, that deserves to be inserted here at length. *Aba* the Great, Emperor of Persia, says the Author, was a very good Prince: His Thoughts were only bent upon the Happiness of his People. When he came to the Crown, he found the Empire in very ill Circumstances, and reduced to great Poverty. His great Care and Vigilance produced a wonderful Change in the Kingdom. To give but one Instance of it, he brought into the Capital City a Colony of Armenians, a sort of Laborious and Industrious Men, who had nothing at all, when they arrived there; but in the Space of Thirty Years they grew so prodigiously rich, that above Sixty Merchants among them were worth from a Hundred thousand Crowns to Two Millions, both in Money and Merchandizes. When that great Prince died, Persia began to fall into decay. Many Inhabitants removed into the Indies during the two last Reigns; and at last in Soliman's Reign, which began in 1567, Wealth and Plenty sunk prodigiously.

" What is most Praise-worthy in the Persians, is their Humanity towards Strangers, their Hospitality, and their

" tolerating those Religions, which they take to be false
" and even abominable. Excepting the Ecclesiasticks,
" who are (as every where else) full of Hatred and Fury
" against those of a contrary Belief, you will find the
" Persians very equitable about Religion, insomuch that
" those Persons, who embrace Mahometism, are allowed
" to renounce it, and to profess their former Religion.

The Persians never fight together: Their Anger goes no farther than hard Words; and tho' their Passion be never so violent, they do not blaspheme the Name of God. They cannot apprehend that the Europeans should swear in a fit of Anger. The Author observes that their Conversation is generally very obscene, and takes notice of several Vices that prevail among them. Young Boys of Sixteen or Seventeen Years of Age, are allowed to keep Concubines before they marry, if they appear to be of an Amorous Temper.

The Author observes that the Banjans who never eat any Flesh, do not live longer than other Indians. He adds, that generally speaking Men are not so long Livers in the Eastern Countries, especially in the Indies, as in Europe; which he ascribes to their early and immoderate Love of Women, and to their using, notwithstanding the violent Heat of their Climate, several Confessions, which waste their Bodies at the very same time that they give them a new Degree of Vigour. However 'tis certain, that the Eastern Nations, especially those that abstain from Flesh, are not subject to so many Distempers.

Sir John Chardin discourses of the Sect of the Soufis among the Mahometans in Persia. It is a very difficult thing to know the Opinions of that Sect; for Secrecy is their first and most important Precept. They say, That Wisdom consists no less in Preserving the Peace and Tranquillity of the Society than that of the Mind; and that therefore no Man ought to rise up against the Doctrine commonly received. " If you have no Doubts (say they) about the Doctrine of your Ancestors, keep to it. If you doubt of it, enquire into the Truth peaceably, without disturbing other People": They teach, agreeably to this Principle, that there are Three Sorts of Opinions. 1. Those that are generally believed in the Predominant Religion. 2. Those that may be communicated to such Persons as doubt, and love to enquire into Truth. 3. Those which a Wise Man keeps to himself, and of which he never discourses but with those who entertain the same Thoughts. Doubting is call'd by them the Key of Knowledge; and they use this Sentence: Whoever doubts of nothing, examines nothing; whoever examines nothing, discovers nothing; whoever discovers nothing, is and continues a blind Man.

'Tis said that the Soufis acknowledge a Soul of the World; and that their Chief Doctors used to say, speaking of themselves; " I am what is, that is, the true Being: What you see is like a Garment, that covers the Eternal and Infinite Essence call'd God". The Devout Mahometans look upon them as Atheists; and pretend, that the following Words contain the Mystery of their Sect. There is one sole Essence; but there are a thousand Forms or Figures. The Form of any thing whatsoever has no Conscience or Reality. The Meaning of which is, Whatever appears to the Eyes, consists only of various Figures or Modifications of one and the same immutable Essence.

'Tis observable that the Soufis put a Spiritual Sense upon the whole Alcoran, and all the Precepts relating to Publick Worship and the Outward Duties of Religion; and tho' they practise bodily Purifications, as other Mahometans do, they make no account of them; affirming, that the Worship of God ought to be inwardly perform'd. This Doctrine (says the Author) is the chief Reason why they are so much hated by Ecclesiasticks. As for them; they profess to love every body; looking upon all Men as the Offspring of a Common Father, and upon the different Sects, as so many Slaves and Servants of the same Sovereign.

The Persians own, that it is no easy thing to distinguish the Atheistical Soufis from those that are Contemplative or Fanatics, like the Illuminados in Spain, the Molinists in Italy, and the Quietists in France.

The Persians have generally a strong Persuasion of the Existence of God, and a lively Sense of a Providence, and of another Life. They express a great Resignation in their Misfortunes: They discourse of Death without appearance.

appearing afraid of it, and encounter it in cold Blood. The Author has inserted in this Volume Part of their Moral Sentences. Here follow some of them.

" A true Wise Man is he, who learns of every body.

" A Man deserves to be accounted wise, whilst he seeks Wisdom; but as soon as he thinks that he has acquired it, he is a Fool.

" Honour consists in Virtue, and not in Riches; and Gravity consists in the Understanding, and not in the Number of Years.

" A learned Man knows an ignorant Man, because he has been ignorant; but an ignorant Man does not know a learned Man, because he never was learned.

" A Learned Man ought never to subject himself to a Rich Man, because the former knows a great deal of God, and the other but little. How comes it then that Learned Men do frequently appear at the Door of Rich People; and that the Rich are never to be seen at the Door of the Learned? 'Tis because the Learned know the Usefulness of Riches, whereas the Rich are most of them ignorant of the Value of Learning.

" A Fool may be known by Six Things: He grows angry without a Cause: He speaks unseasonably: He trusts every body: He alters his Mind without any Reason: He seeks what does not concern him: He does not distinguish his Friend from his Enemy.

" GENEROSITY is the Summary of all Virtues.

" If the AIs of Christ should go to Mecca, he would come back from thence as much an AI as he was before.

" To serve God out of Interest, is the Service of a Merchant; out of Fear, is the Service of a Slave; out of Love and Gratitude, is the Service of a Free Man.

" Never take a House in a Part of the Town, where the Common People are both ignorant and devout.

" There are Four Signs of Reprobation: The Hardness of the Heart; The Love of the World; Self-conceitedness; and Impudence. On the contrary, there are Four Signs of Election: The Softness of the Heart; The Contempt of the World; The Mistrust of oneself; and Modesty.

" No one but a CAREFUL Man can be truly devout.

There is a vast Number of Physicians and Astrologers in Persia. The Persians are so fond of Astrology, that unless an Astrologer assures them that the Constellation is favourable to be let blood, or to take Physick; they will not perform the Prescriptions of their Physicians. When a Man of Note dies, the Astrologer imputes his Death to the Uncertainty of Physick. The Physician, on the other side, excuses himself by laying the Fault upon the Astrologer; pretending, that he has mistaken the proper Time to take Remedies. Whereupon the Astrologers say, that their Case is very hard if compar'd with that of Physicians: Because, if an Astrologer commits a Fault, if he makes a wrong Calculation, Heaven discovers it: Whereas, if a Physician is guilty of a Mistake, the Earth covers it, the Dead Person is buried, and there is no further Talk of it.

The Physicians of Persia do strictly follow the Method of Galen, and make him Contemporary with Jesus Christ. 'Tis said in the Mahometan Legends, that Galen hearing of the wonderful Cures performed by Jesus Christ, writ to him the following Letter. I Galen a very old Man, Physician of the Body, to You Physician of the Soul. That I hear of you and your Works fills me with Admiration, and appears to me inconceivable. Not being able to come to you by reason of my Age, I send you my Nephew, that he may learn of you what is for my Good, and for the Good of the World. Anatomy is hardly known in Persia: The Physicians of that Country are Druggists and Apothecaries. The Stone, the Gout, the Tooth-ache, the Head-ache, the Small-pox, and some other Distempers so frequent in Europe, are unknown in Persia. The Venereal Disease is contagious; but the Consequences of it are not so dismal as in the Western Countries.

The King of Persia is the most Absolute Prince in the World, and much more Despotick than the Grand Sig-

nior; and yet the Persian Government is not so Tyrannical as that of Turkey: The Common People are more Happy under it, than in several Christian States. The Laws of the Country are very mild, and very different from the Notion we have of an Arbitrary Government. There is hardly any Kingdom, where the Subjects are so free from Taxes and Impositions. There is no Capitation in Persia, and no Duty laid upon the most necessary Commodities. The Peasants are treated with the greatest Humanity. The Soldiers live a very happy Life, and are not burthensome to the People. In a word, the Persian Laws are so good, and so favourable to the Subjects, that when a Prince takes care that they should be carefully observed, by preventing the Tyranny of his Ministers, Persia is the most Happy and Flourishing Kingdom in the World.

" The best way to judge of the Mildness of a Government, (says the Author) is to consider the Condition of the Subjects, especially of those of the meanest Rank. The Persians, either in the Country or in Cities, are well fed and well cloathed. The poorest Women wear Silver Ornaments on their Arms and Feet, and about their Necks; and some wear Gold Ornaments. And therefore I cannot apprehend, why the Persian Government should be accounted Barbarous and Tyrannical, except it be for these two Reasons. First, Because the Ministers are sometimes put to death suddenly, and without any Form of Justice. I own, that the Government is extremely severe in that respect; but the People are not concern'd in it, and such a Severity is never practised upon them. Secondly, The Vexations occasion'd by the Governors and Ministers, are alledg'd as another Proof of a Tyrannical Government. An European Traveller will be surprised at such Arbitrary Proceedings; but if the thing be narrowly look'd into, it will be found, that the Evil is not so great as it is represented. We are apt to fancy, that the Persians are mere Slaves; but it is a wrong Notion. I never observed any thing that may countenance that Opinion. The Persians are at full Liberty to go whither they please, without Leave or Passport: They may retire with their Families and Estates into any other Country. They have a great Advantage over Christians in this respect, that they are not molested on Account of Religion. The Ecclesiasticks of that Country are neither very numerous nor very rich: Besides, they are not very intriguing, and want Authority to molest any body for his Religion. However, I would not be so understand, as if the Subjects were at Liberty to set up a new Worship, or to turn Christians, or Idolaters. I only mean, that they are not molested for not going to the Mosques for dissenting from their Priests in some Points, or for Embracing the Opinions of some Sects. Every body is at full Liberty in that respect, and believes what he pleases. In short, any one that does not publicly deny the Alcoran, may safely explain it as he thinks fit.

The Persians have a great Veneration for their King, as it appears from the pompous Titles which they bestow upon him. They call him, "The Greatest of all Men living: The Source of Majesty: The Source of Greatness: Power and Glory: Equal to the Sun: The Head of Great Kings, whose Throne is the Stirrup of Heaven: The Agent of Heaven in the World: The Center of the Globe of the Earth: The Object of the Vows of all Mortal Men: The Dispenser of Good & Great Names: The Master of Conjunctions *: The Head of the most Excellent Seat in the Universe: Sitting upon the imperial Seat of the first Temporal, and the greatest and brightest Being†: Prince of the Faithful, born and sprung from the Throne, which is the only Throne upon Earth: King of the first Order: Monarch of the Sultans and Commanders of the Universe: Shadow of the most High God, cast over the Face of Sensible Things: First Noble, and of the most ancient Nobility: King, Son of a King, descending from the greatest Kings: Sovereign, Son of a Sovereign, a Child of the most Ancient Sovereigns: Emperor of all Times, and of all Corporeal Beings: Lord of the Revolutions

London: F. and J. Dodsley: 1711.

Eare, Destiny, and Fortune.

† Mahomet.

" and

" and Worlds : Father of Victories ! Most Happy Sultan,
" SOLIMAN PADCHA, descended from Sephy Menfis, and
" Haffen : Prince of the Supreme Power : Distributer of
" Crowns and Thrones.

The Persians are more inclined to the Love of Women, than the Turks and the Indians ; which the Author ascribes to the prodigious Heat of their Country. Whereupon he makes this Observation. " I always find the Cause of the Manners of the Eastern Nations in the Quality of their Climate ; having observed in my Travels, that as the Inclinations of Men depend upon the Temper of their Bodies, according to Galen's Observation ; in like manner, the Temper of the Body depends upon the Nature of the Climate. And therefore the Customs and Habits of Nations are not the Effect of a mere Chance, but of some Natural Causes, which are only found out after an exact Enquiry ". The Persians are very jealous of their Wives, and give this Reason for it ; viz. That the Last Words of their Lawgiver, when he was a dying, were these ; *Keep your Religion and your Wives.*

No Child is accounted a Bastard in Persia. The First-born is the Heir, tho' he be the Son of a Woman-Slave, even supposing his Father should get afterwards other Children by a Daughter of the King.

P A R I S.

SOME Ancient Monuments were found last March in the Church of *Notre Dame*. The new Decoration of the Quire has occasion'd the making of a Vault to be the Burying-place of the Archbishops. The Workmen having dug up the Ground Fifteen Foot deep, found in the Foundations of an old Wall many square Stones adorned with Bas-reliefs, with an Inscription, importing that in the Reign of Tiberius the Company of Watermen at Paris built an Altar to *Jupiter*.

TIB. CÆSARE AUGUSTO

JOVI OPTIMO MAXSUMO

NAUTÆ PARISIACI

PUBLICE POSIERUNT.

Upon the other Sides of that Stone there are some Figures of Men armed with Spears and Shields. Among many Characters engraved upon the Edges of the Stone, most of which are worn out, there is on one side, EURISSES, and on the other, SENANI.

Upon two Sides of another Stone one may see the Figures of *Vulcan* and *Jupiter*, with these Words : VULCANUS JOVIS. Upon another Side there is a Figure of a Man, who strikes a Tree with an Ax; and this Word above it, ESUS. Upon the fourth Side there are three Birds resting on the Body of a Bull, with these Words, TARUOS TRIGARANUS.

The four Sides of a third Stone contain the Figures of *Castor* and *Pollux*, of a Man fighting with a Serpent, and of an old Man with two Horns in his Head : The word CERNUNNOS is engraved above him.

M. Baudelot and M. Moreau de Maupertuis have undertaken to explain those ancient Monuments.

An Anonymous Author has publish'd a Letter in Verse upon the Opera, and other Spectacles.

Epitre sur l'Opera & sur les autres Spectacles, in 4to.
Page 22.

Girls are of Age by the Law at Nine Years, and Boys at Thirteen Years and One Day. A Boy may enjoy that Privilege sooner upon an extraordinary Occasion : He goes to the *Cazy* (a Magistrate), who asks him this Question ; *Has the Devil jump'd upon your Body ?* The Meaning of which is, *Are you fit to perform the Matrimonial Duties ?* The Boy answers Yes, and many times. The Great Pontiffs, who pretend to more Modesty, ask another Question, which may be seen in the 293d. Page.

The Persian Women are very fond of being divorced from their Husbands : Impotency is generally the Reason they alledge for it before the Judges. Their Complaints are expres'd in these Words ; *He does not do what pleases me.*

There is at the End of this Volume, a large Account of the Religion of the Persians. It contains several Passages extracted from Mahometan Books, that will be very acceptable to the Curious.

Before I proceed to the Third Volume, I shall observe, that Sir John Chardin designs to publish as soon as possible, 1. A Geography of Persia. 2. A Compendious History of that Empire, taken from the Persian Authors. 3. Many Curious Observations upon several Passages of the Holy Scripture, which he explains by the Manners and Customs of the Eastern Nations.

The Author does not find fault with the Musick and Dancing of the Opera : He only criticises the Poem. He pretends, that Tragedies should not have been introduced upon that Stage. The Poems that are most admired, appear to him insipid and tedious. To prove it, he mentions the Farewell of *Armida*, as being one of the most moving Passages in the Operas, and gives his Judgment about it in the following manner.

Chaque plainte d'Armide a l'air d'un Madrigal ;
Et semblant badiner en ce moment fatal,
Renaud tourne en Rondeau son Adieu lamentable.
Aux tragiques sujets ce style est-il fortable ?
Et pourrois tu souffrir tant d'helas affectez,
Tant de jolis refrains, si souvent repetez,
Et la même pensee en tant de verbiage,
Si pour toucher le coeur on compoloit l'Ouvrage ?
Qui pense à nous toucher, doit parler autrement.
Il faut moins d'artifice, & plus de sentiment,
Que fais, je donc ? lisant ces phrases synonymes,
Ces inutiles vers amenez pour les rimes,
Je laisse joliment ces Amans lamenter,
Et sechant que ces vers sont faits pour les chanter,
J'attends que cette Scene, à ton gré si touchante,
Vienne, mise en son jour par quelqu'un qui la chante,
Me faire, à la faveur de la beauté du chant,
Gouter le badinage, & le trouver touchant.

That Poet would have an Opera to consist only of Eclogues, Tragedy, says he, would not have suffer'd so much by it. Upon this Occasion he commends Corneille and Racine. What he says of the latter is contain'd in the following Verses.

Racine, après Corneille, au Theatre admiré,
Apporta sur la Scene un vers plus épure,
Heureux si le Theatre au bon sens ramené,
N'avoit point, de l'Amour aux intrigues borné,
Cru devoir inspirer, d'une aveugle tendresse,
Aux plus sages Héros la honte & la paresse.
Peindre aux bords de l'Hydaspe Alexandre amoureux,
Laisstant là le combat pour parler de ses feux,
Et du jaloux dessein de surprendre une Ingrate,
Au fort de sa défaite occuper Mithridate.
Faire d'un Musulman un Amant délicat,
Et du sage Titus, un imbecille, un fat,
Qui coiffé d'une femme, & ne pouvant la suivre,
Pleure, se desespere, & veut cesser de vivre.